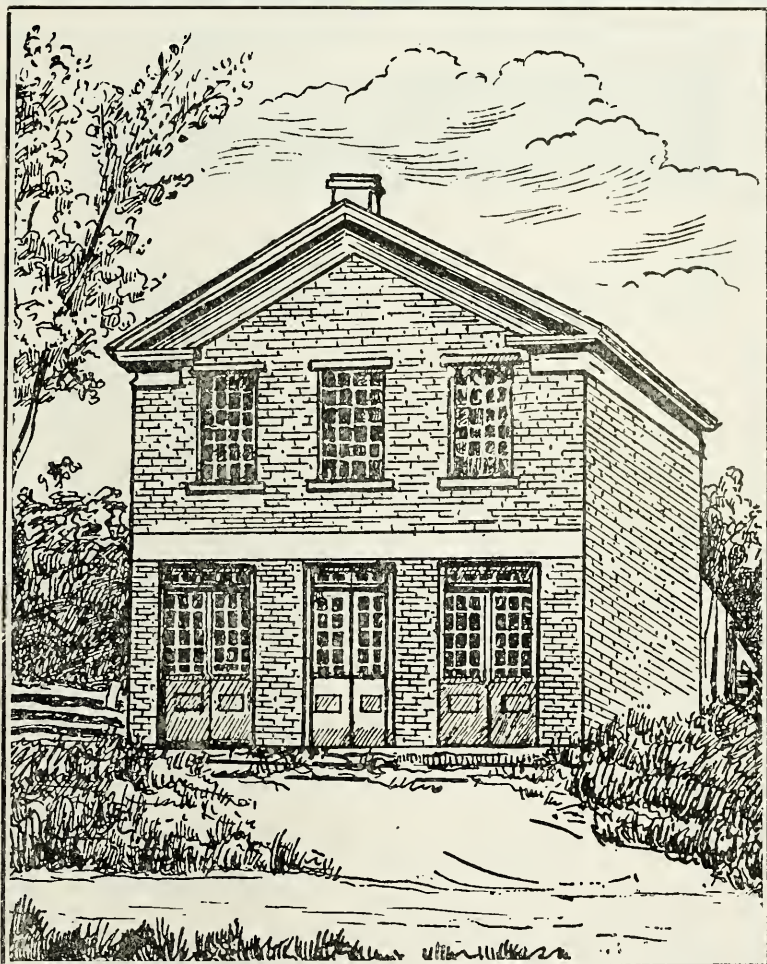


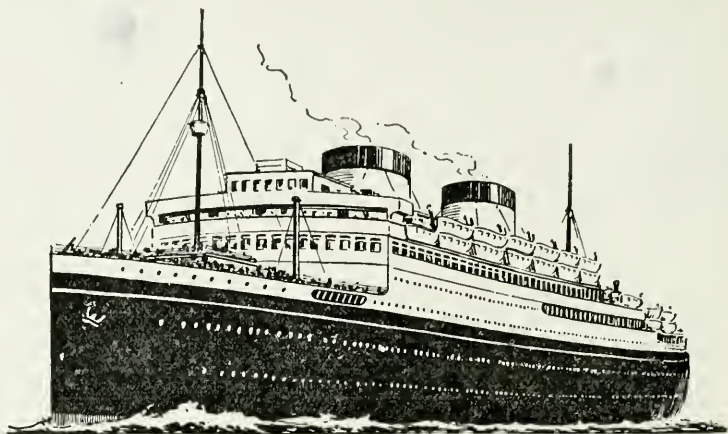
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March 17th, 1842.*

(See pages 147 and 149)



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Museum 1354

Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.—Revelation 12: 12

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THIS WEEK'S COVER—

Joseph Smith's store in Nauvoo, Illinois, is pictured on this week's cover. It was in an upper room of this building that the Prophet met with a few of the leading women of the Church and organized the women's Relief Society. That was 96 years ago this month, on March 17th, 1842. Today its membership extends into all parts of the world and numbers over 73,000.

The line-drawing of this historic spot on the banks of the Mississippi River, now marked by a beautiful monument, is by Elder Joseph A. F. Everett.



Amy Brown Lyman

1st Counsellor



Louise Y. Robison
General President



Kate M. Barker

2nd Counsellor

Greetings from the General Presidency

IT gives us great joy to extend love and greetings to the women of the Relief Society of Great Britain on this the 96th birthday of our beloved organization.

Sixty-one years ago at the London Conference, reports were given telling of the excellent work then being done by the women of the organization in Britain. And we are conscious of the fact that all through the years the same good work has been continued. We want our members to know that our hearts are just as much in the work of the missions as in that of the stakes. Moreover we feel a special interest in the missions because they are separated from us by great distances.

Since our last birthday we have looked with grateful appreciation over the achievements of the year. Our hearts have been thrilled by the co-operation and devoted service of the women throughout the whole organization. We know that through them great strides have been made in the field of adult education and religion; that family and community standards have been raised; that through them, drooping spirits have been cheered, aching hearts have been comforted and heavy burdens lightened. Such accomplishments help us all to meet another year with faith and courage.

Our love and prayers are with our members the world over. We look forward to another mile post with faith and courage in our hearts. Though chaos seems to reign in the affairs of men, we do not doubt. Through all the darkness and despair of today, the light of the Gospel burns steady and true. With calm assurance of its unfailing guidance and power we face the future with joy.

LOUISE Y. ROBISON,
AMY BROWN LYMAN,
KATE M. BARKER,

Relief Society General Presidency.

The Church Service Organization

By AMY BROWN LYMAN

THE women's Relief Society is the service organization of the Church of Jesus Christ of Latter-day Saints. For 96 years it has performed its work and mission with outstanding credit.

It has not only aided its own members and enriched their lives, but it has helped countless thousands who have looked to the organization for encouragement and enlightenment as well as for practical help. It has been a shining light upon a hill, shedding its beneficent rays upon all who come within its reach.

There are a number of reasons for the success of this great, humanitarian organization with a membership of 73,062.

Satisfaction in Service

WRITTEN by one whose life has been filled with activity in social work, this article describes the development and satisfaction the Relief Society offers in service to humanity. Sister Lyman is first counsellor in the Relief Society General Presidency and consulting adviser for women's auxiliaries in the European Missions. Listed with the leading women of America in *Who's Who*, she has held many positions of leadership in welfare work. In the National Council of Women of the United States, she has served as auditor, secretary, and third vice president of the organization. She was recently one of its official delegates to the International Council of Women in Dubrovnik, Yugoslavia.

Its whole spirit and genius are appealing and attractive. Its objectives and aims are worthy. Its standards are high. It furnishes the members with unlimited opportunity for the exercise of their humanitarian instincts. It furnishes them opportunity for self-expression and for personal development. Its methods of operation are efficient. For all these advantages and blessings the members are most grateful.

In its operation the society has been most fortunate. Those elements which are so fundamental to the success of any organization are ever present: namely, devotion to cause, loyalty, unity, willingness to train for service, willingness to give service.

The members are ardently devoted to the cause and are willing at all times to make personal sacrifice for it. They seem to be more interested in its advancement than in any personal achievement in connection with it.

They are loyal to the organization and to its leaders, both local and general. There are so many positions and offices in the society, and the turnover is so frequent, that sooner or later practically every member has an opportunity for some position of leadership. They thus learn of the responsibility connected with the holding of office and the importance of full co-operation. There are today in this democratic organization 1,466 general and divisional officers, 7,128 local officers, 24,860 visiting teachers, and 7,128 class leaders—a total of 40,582.

Early these women have learned the importance and power of unity. After plans and programmes have been prepared and adopted the members work unitedly together. So closely do they co-operate and blend their efforts that to see them in action reminds one of the work of a great symphony orchestra which operates almost as one individual.

Relief Society women are willing to train for service. Once trained they are willing to serve. It may be training for executive work or for class teaching; for choral work or dramatics; for art needle work or plain sewing; for household management or training of children; or for social welfare work including home nursing and care of the sick.

So much opportunity and development comes to the members through the organization that it is little wonder it is so greatly beloved by them.

Women have been changed and almost transformed through the Relief Society. Many, at first too timid to take any part, have through study and effort and practice become able conversationalists, successful officers and class teachers and well-poised individuals. They have learned much about how to meet life successfully, how to adjust to their environment, and how to get along with one another.

Down through the years two great programmes have been carried out—welfare and education: the first through a well defined, modern welfare department; the second through carefully prepared courses of study pursued in regular weekly meetings.

Among the recent interesting projects undertaken by the society is the Family Scripture Project which is operating most successfully. While supervised by local officers and connected indirectly with the Department of Education, it is strictly a home project. The object of this important and timely movement is to stimulate scripture reading in the home by the family—a practice which has lamentably decreased everywhere in the last few decades. The slogan is "Back to the Scripture."

There has probably been no one movement since the organization of the Relief Society which has been received with more enthusiasm. The members of the organization recognized its value at once. They commented freely upon the fact that women of today are far less familiar with the Bible than were their mothers and grandmothers. They agreed that it would be a most inspiring thing to have the family read and study the Scripture systematically together.

Reports show that the results have been tremendous. In thousands of homes the Scripture is now being read daily. In one branch organization in California with fifty members, 1,241 chapters were read in a single month. This would average over 24 chapters to each member—nearly a chapter a day each. Another branch in the same locality reported that 90 per cent. of the members were participating in the project. In a branch in Europe a mother reported that her husband has consented to spend 15 minutes each evening reading the Bible with his family. In another locality it has been reported that three aged women-shut-ins have been such ardent Bible readers that quite a contest has developed and all because of the visit-

(Continued on page 157)

Applied Religion

By Zina Card Brown

WHEN the Prophet Joseph Smith "turned the key for women" in March, 1842, the "mother auxiliary" of the Church was born. In explaining the purpose of this great organization, he said: "To manifest benevolence; to care for the poor, the sick and unfortunate; to minister when death reigns; to assist in correcting the morals and strengthening the virtues of the community life; to raise human life to its highest levels; to elevate and enlarge the scope of women's activities and conditions; to foster love for religion, education, culture and refinement; to develop faith; to save souls; to study and teach the Gospel."



SISTER BROWN is consulting adviser for women's auxiliary organizations and head of the Relief Society in the British Mission. Qualified and experienced in this work, she has directed its activities since her arrival here six months ago. The value and significance of the "mother auxiliary" are presented in the accompanying article in which Sister Brown sends greetings to members of the Relief Society in Britain.

We may look upon the works of the Relief Society as truly applied Christianity. James the Apostle said: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." With these words like a banner on their hearts, this great army of womanhood marches by the side of the Priesthood in performing the services of the Lord.

The Relief Society sister is, and has even been, an unassuming and sturdy aid in times of distress. In sickness and bereavement she is quick to answer the call for help. In like manner she responds to the needy. Never is that call in vain. Unstinted and unflinching, the service is intelligently directed. The home-bound and lonely look forward to visits of the sunshine committee and

visiting teachers with eagerness.

This organization offers its members courses in adult education unexcelled in any church body. With lessons comparable to university training its members are left without excuse for ignorance. How well the words set forth in the Doctrine and Covenants are followed: "Seek ye out of the best books words of wisdom, seek learning even by study, and also by faith." (Section 88, verse 118)

The woman who takes advantage of the many opportunities offered by this organization will by diligence and service make

her life more abundant.

The greetings of the Mission Relief Society officers go out to each member in Britain. We are with you in spirit in the commemoration of this notable day and anniversary—March 17th. Let us be good wives and good mothers, and by maintaining the high standards of Relief Society work be the good neighbour.

R is for religion, pure and undefiled,
 Ever visiting the needy in distress.
 Lifting our womanhood, exalting the mild,
 Inspiring, refining, each soul it will bless.
 Established as the "mother heart" by our Prophet, Seer,
 Forever let us keep trust as we watch by cot or bier.

So shall we bear the torch He gave
 Of service, sympathy and love;
 Cheering all the lonely ones,
 Increasing faith in Him above.
 Enrich, O God, our hearts and souls
 'Till we are worthy to be crowned, as daughters
 You are pleased to own, whose good works e'er abound.

Browsings in Brief

From the Notebook of
 PRESIDENT HUGH B. BROWN

A CHILD riding with his father asks, "Where are we going and why?"—The wise father does not bid him wait until he gets there.—Wieman

* * *

IF religion is to be a vital factor in this changing world, it must be willing to rid itself of error, no matter how long cherished.—Wieman

* * *

THE Gospel sheds light on the whence, the why and the whither of life—seek and ye shall find.—H. B. B.

* * *

THE fixed and crystallized surface of frozen thought which spanned the waters of religious life for earlier generations is breaking down.—Wieman

So nigh is grandeur to our dust
 So near is God to man
 When duty whispers low thou
 must

The youth replies, I can.

—Emerson

* * *

MEN live best when they neither deny themselves the verdict of the head nor the intimations of the heart, but seek a working harmony of both.

* * *

WE dread what we do not understand.

—Authors Unknown

* * *

A HYPOCRITE despises those whom he deceives, but has no respect for himself. He would make a dupe of himself, too, if he could.—William Hazlitt

* * *

AN honest death is better than a dishonest life.—Socrates

* * *

You must take joy with you or will not find it even in heaven.

—Orison Swett Marsden

Talks on Doctrine

By ELDER MATTHIAS F. COWLEY

THE GOSPEL.

WHAT is the Gospel? The Apostle Paul said: "For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to everyone that believeth." (Romans 1: 16) While this is doubtless a perfect definition, for a better and more complete understanding it will be necessary to elucidate the testimony of Paul. In the same epistle, he says: "For therein is the righteousness of God revealed from faith to faith. As it is written the just shall live by faith." (verse 17) This shows explicitly that faith is a principle of the Gospel. And as faith increases by living its precepts, the righteousness of God will be unfolded from one degree to another.

Paul's testimony to the Hebrews is: "But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Hebrews 11: 6) More scriptural references might be adduced to prove decidedly that faith in God and the atonement of His beloved Son is the first principle of the Gospel.

After faith comes repentance. Baptism for the remission of sins and the bestowal of the Holy Ghost by the laying on of hands follow. This was clearly enunciated by the Apostle Peter upon the day of Pentecost in answer to the vital question of the great multitude, "Men and brethren what shall we do?" (Acts 2: 37-39) These constitute the first principles of the Gospel.

It is important that we give serious attention to Paul's words, "the Gospel is the power of God unto salvation." The same apostle said to Timothy of those who have a "form of Godliness, but deny the power thereof, from such turn away." It is very evident from these plain statements of Holy Writ, that the power of God to save the souls of the human family comes through the atonement of Jesus Christ, and man's obedience to the laws and ordinances of the Gospel. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." (Acts 4: 12)

The prophet of the latter days, Joseph Smith, made the statement: "We believe that through the atonement of Christ, all mankind may be saved by obedience to the laws and ordinances of the Gospel. (Third Article of Faith) These ordinances are to be administered by men with authority, "called of God as was Aaron." The learning and wisdom of men is never the power of God, and never can be. "The things of God knoweth no man, but the Spirit of God."

THURSDAY, MARCH 10, 1938

EDITORIALS

Recall to the Scriptures

THE Relief Society of the Church is to be commended for the effort it is putting forth to induce people to read the Bible. Regular and systematic reading of this Holy Book in the home is a part of the present programme of this great organization. It is gratifying to hear what excellent results this effort is producing.

A Great Deal in Few Words

WILLIAM JENNINGS BRYAN said, "My father impressed upon my youthful mind the value of Solomon's advice. . . . I did not always appreciate the priceless wisdom of the book from which he read. . . . I so fully share in the high estimate he places upon Proverbs that I have lost no opportunity to commend them to young men. . . . The proverb is valuable because it says a great deal in a few words. It puts truth in its most effective form because it can be easily remembered."

Hurlbut's *Story of the Bible* says that the editor of an English magazine sent a communication to "the hundred greatest men in Great Britain" asking this question: "If you were to spend a year absolutely alone and could select three volumes as your companions, please inform us what those three books would be.

The Bible the First Choice

"**N**INETY-EIGHT of the hundred named 'The Bible' first. "If from the middle class of society another hundred were taken requiring only character and not greatness, the proportion of those who would name the Bible would perhaps be quite as large.

"And if the same question were asked of a hundred small, honest people in the lower walks of life, the answer from the largest number would still be 'The Bible.'"

Annual Circulation of Ten Million

THE BIBLE is the only book that has an annual circulation of ten million copies. This number, in the various languages in the world, is required to satisfy the demand.

Select the most popular modern book—that for which there has been the greatest demand. There will be circulated annually ten times as many Bibles.

And then after a few years when there is no longer a demand for this popular modern book, it will still take ten million copies annually to satisfy the demand for the Bible.

A great and successful civil engineer said, "I never close my eyes in sleep in any day until I have read something from this Holy Book, the Bible."

"Right or Wrong, My Country!"

THE story is an old one of the patriot who said thoughtfully, "My country, if she is right." Then after a moment's reflection, with firmness he exclaimed, "Right or wrong, my country!"

While this patriotic exclamation is used to encourage and support unity it is not quoted with the intention of encouraging, much less teaching or urging the practice of living in accordance with its literal meaning.

Importance of Whole-hearted and United Support

ALL agree that it is both unwise and improper to teach and encourage support for any cause or any institution that is wrong. Nevertheless the importance of loyalty and unity is so great and outstanding a factor in any and every organization that this strong statement is sometimes used in an effort to arouse whole-hearted and united support.

For a member of a family, for a citizen in a community or a nation, or for a member in any organization, especially a church, to fail to give these institutions encouragement and support is in general both unwise and undesirable.

Correct a Wrong—Support When Right

WHEN, however, offering a criticism may help to rectify a wrong, it is as much the duty of the individual to do his utmost, in a quiet and private way, to correct a wrong as it is to give support to the institution when it is right.

But for individual members to be all the time looking for faults, to be offering criticisms on the institution and its officers rather than to be looking for virtues and extending the uplifting and helping hand is undesirable. To say the very least, it is unwise and unpatriotic.

Strong and splendid is the individual of whom it may be justly said, "He was never untrue to a friend, never untrue to a cause." No one has admiration or even respect for a deserter, the individual that is untrue to trust and confidence.

Never to be Destroyed—To Stand Forever

HERE is the Church of Jesus Christ. It is that Kingdom seen by Daniel, as church members fervently believe, which was to be established by our Heavenly Father in these last days, the kingdom that is never to be destroyed, is not to be given to other people but is to stand forever! (Daniel 2: 44)

Remember "In unity there is strength. A house divided against itself cannot stand!" "To obey is better than sacrifice, and to harken than the fat of rams." (I Samuel 15: 22)

—RICHARD R. LYMAN

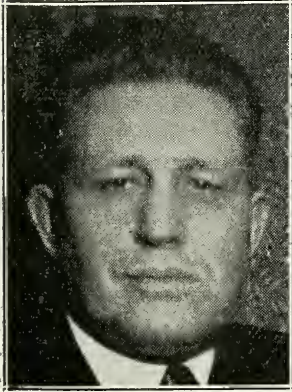
An Analysis of the Church

By PRESIDENT HUGH B. BROWN

(Concluded from last week.)

PRACTICALLY every male member of the Mormon Church belongs to one of two Priesthood groups called respectively the Higher or Melchizedek and the Lesser or Aaronic. In the Lesser, or young men's group, there are three divisions: viz, priests, teachers and deacons. In the Higher the adults are ordained high priests, seventies and elders.

The young men of the Church are ordained deacons at the age of twelve, if their conduct and mode of life and intelligence warrant their being recommended to the people of the ward by the bishop. These young deacons are organized into quorums and are presided over by the boys themselves under the direction of the bishopric. When sixteen years of age, they are ordained teachers, where they have their own quorum and officers. At about nineteen, they pass into the priests' quorum, which is directly under the supervision of the bishop, but also has its own appointed officers.



President Brown

He directs the work in Britain.

Later they become elders—a division of the Melchizedek Priesthood. There are 12 deacons in a quorum, 24 teachers, 48 priests, and 96 elders. The next higher quorum is the seventies, with a membership of 70, and presided over by seven of their own group, which in turn is presided over by the First Council of Seventy—seven men who are members of the General Authorities. After the seventies comes the high priests' quorum, which is not limited as to numbers, but there is only one high priests' quorum to each stake. This quorum

is made up chiefly of the older men of the Church and has in its membership all of the General Authorities as well as stake and ward officers. The high priest is the highest or presiding officer in any of these groups.

Thus it will be seen that the Church organization makes provision for all of its members to belong to and become active members of some group within the Church from the babe in the Primary and Sunday School, to the older men and women in the Higher Priesthood and the Relief Society. Some of the older men are ordained patriarchs or evangelists, whose duty it is to go among the people and give them blessings and comfort.

One distinguishing feature of the Church is the fact that there is no paid ministry. Each member serves without pay,

except in the cases where men give their entire time to the work, and then their actual expenses are paid by the Church. Stake presidencies, bishoprics and all members of the Priesthood quorums and the auxiliary officers work without remuneration. Each member is expected to take active part in the administration of Church affairs. All are bound together by a common purpose and each is charged with the responsibility of assisting his neighbour and spreading the Gospel.

Outside of the organized stakes of the Church, its membership is organized into missions. I may give you an idea of this mission organization by explaining the one set up here in Great Britain, where I happen to be presiding at the present time. In the mission the membership is divided into districts and branches. Presiding over all is the president of the mission who is usually an experienced Church officer. A president is chosen from the membership of each district and branch

who acts with two counsellors and the assistance of officers in the Priesthood and auxiliary groups within the branch and district.

The British Mission includes all of the British Isles. It is divided into fourteen districts, named by their geographical location as follows: Scottish, Irish, Liverpool, Newcastle, Leeds, Sheffield, Hull, Nottingham, Birmingham, Norwich, Welsh, Manchester, Bristol, and London.

In addition to caring for the needs of the members of the Church in these various missions, a regular system of missionary activity is supervised by the mission president. From various parts of the



Districts of the British Mission, 1938

Church, young men and women are called by the president of the Church to fill missions in different parts of the world. These young people go at their own expense and spend two years or more of their time in the mission field without any remuneration whatever. They are supported by their own funds or by their parents while in the mission field. There are approximately 175 of these missionaries in Great Britain today. In addition to teaching the tenets of their faith, they are carrying a message of peace and goodwill, teaching the Gospel of the Lord Jesus Christ, advocating the necessity of an organization through which religion may be brought into the lives of

the people to become a factor for their economic well being. All are encouraged to take part in the affairs of the Church and of the state. All are taught to obey, honour and sustain the law.

The Church teaches the doctrine of the immortality of the soul; that man will live after death as an individual and will go upward and onward in eternal progression. Death does not end conscious existence, nor do our spirits become a part of some undefinable, incomprehensible whole. It ascribes dignity and worth to the human personality. Believing that God is our Father and that we are His children, we dare to assert that we may become like Him. The Church therefore tries to provide for the welfare of its membership here and now.

The Church does not teach that salvation is reserved for members alone, but rather that our Heavenly Father has made provision for degrees of salvation so that all people will through the atonement of Christ be saved. But obedience to the laws and ordinances of the Gospel is a pre-requisite.

The Church stands for morality of the highest order. Recognizing no double standard, it requires the strict observance of the moral law by its men as well as its women. Deviation from its high standards results in excommunication from the Church. It has a law of health. The use of liquor and tobacco among its members is forbidden. It advises against the use of any kind of stimulants, advocates moderate habits, clean sport, physical and intellectual activity, participation in church and civic affairs and individual and community development. It strives for that more abundant life promised by Jesus of Nazareth.

It holds that there is no other name given under heaven whereby man can be saved except the name of Jesus Christ. It accepts the Bible as the word of God and encourages its membership to become acquainted with it and live by its precepts. It believes, too, in continued revelation; is a progressive and up-to-date Church. It is flexible enough to meet the needs of a changing world, but stable enough to hold us to eternal verities. It recognizes the indisputable findings of science, the dependability of nature, the soundings of philosophy, but appreciates the limitations of each. It tries to re-evaluate the value of life and bring men back to the simple teachings of Jesus the Christ. It believes that life is a growing process and salvation is eternally becoming. Knowledge brings confidence. Religion is the most complete interpretation of reality. Training in honest, clear and reverent thinking as well as toward the expression of beautiful and worthy emotions is essential as a part of character education.

With the slogan, "The glory of God is intelligence," the Church encourages its members to study science and philosophy, but be not over emotional and punctilious. It encourages men to have contact with practical affairs that they may not become mystic. The Church teaches that the religion of Jesus Christ gives the most complete understanding of reality and is the only means of salvation.

THE CHURCH SERVICE ORGANIZATION

(Concluded from page 148)

ing teachers keeping a record of the chapters read and discussing this record on their visits.

The Old Testament has already been featured and the four Gospels have been assigned for home reading this year. Great joy is being especially manifested in the study of the life of the Saviour.

The reaction of Relief Society women toward this "Back to the Scripture" project is typical of their regular procedure. It is a demonstration of their ability to recognize a need, of their willingness to accept a task, and of their capacity for accomplishment.

NORWICH DISTRICT CONFERENCE

NORWICH District conference sessions convened Sunday, March 6th, at Norwich Branch Chapel. President Richard R. Lyman of the European Mission was in attendance, in place of President Hugh B. Brown who was detained in London because of illness. Approximately 160 people were at the evening meeting, 76 of whom were non-members.

Speakers at the evening session were President Lyman, Supervising Elder LeRoy B. Skousen, Elders Richard B. Mendenhall and E. LaVerle Barrett, and members of the Millennial Chorus, Elders A. Burt Keddington, Clyde L. Barraclough, Aldon J. Anderson, Robert B. Buchanan, D. Maxwell Butler, Lowell M. Durham, Richard P. Evans, Mark P. Lyman, Frank A. Martin, Mac C. Matheson, Burton S. Miller, Walter D. and William G. Woffinden, and Ivan D. Voorhees. It was conducted by District President Frank M. Coleby.

Brother Alfred F. Woodhouse

conducted the afternoon session. Speakers were President Lyman, Brothers Arthur A. Butler and Reginald R. Brown of London District, Elder Fred H. Thompson, mission secretary, and Elders Francis A. Patterson, Irwin Foster, Cyril J. Thorne and Clovis H. Jordan.

The morning session, conducted by Brother Woodhouse, was devoted to mission auxiliary work. Speakers were President Lyman, Sister Florence Malmberg, Y.W.M.I.A. president and Relief Society representative, and Elders Edwin H. Lauber, Y.M.M.I.A. executive secretary, and H. Hooper Mortensen, Sunday School superintendent. Reports were made by district auxiliary heads including Sister Violet Coleby and Mildred Jennis, and Brothers Sidney Coleby and Cyril Durrant.

Musical numbers during the meetings included vocal solos by Sisters Mildred Jennis and Brother Arthur A. Butler, and selections by the Millennial Chorus.

News of the Church in the World

MOTHER of President J. Reuben Clark, Jr., Sister Mary Louisa Wooley Clark, of Grantsville, Utah, passed away on Thursday, February 10th. She was 89 years old. Sister Clark was born July 5th, 1848, in Goose Creek, Nebraska. Her parents were Pioneers of 1848. She grew up with the Pioneer communities of Utah and made her home for many years in Tooele County with her husband, Joshua Reuben

Clark, Sr., Civil War veteran who died July 25th, 1929. Although she has been devoted most of her life to the rearing of a large family, she has been active in Church work and for several years was president of Grantsville Ward Relief Society. President Heber J. Grant, a life long acquaintance of Sister Clark's, was among the speakers at funeral services held in Grantsville Second Ward on Monday, February 14th.

News of Current Interest

DEER HUNTERS' "paradise" is located in Auckland, New Zealand. Deer, which were introduced there originally for purposes of sport, have become so numerous that government officials have now taken definite action to have the great majority of them exterminated. Farms and forests are being severely damaged. The eating away of the forests and undergrowth is raising prospects of serious flooding and erosion. More than 30,000 deer were killed last year, most of them by government parties.

POISON GASES are ideal vegetable dryers according to authorities of the United States Bureau of Chemistry and Soils. The discovery that poison gases will dry vegetables more quickly than heat, is an extremely valuable one. The new process will not decompose or "dry-out"

the vegetables as heat does. The poisons do not "linger" afterward in the vegetable juices or flesh. Experimenters also believe that the new discovery may be used on other foods as well.

THE SMALLEST aeroplane ever built in the British Isles was recently designed and constructed by the students of the De Haviland Technical School at Hatfield, England. The T.K.4, as it is called, is a monoplane with a wing-span of not quite 20 feet, a length of 15½ feet, and a weight of only 1,180 pounds. The marvellous little machine can travel 450 miles without re-fueling and can attain a speed of 215 m.p.h. It lands at over 60 m.p.h., or as fast as the average express train. Nearly 500 pages of special calculations were prepared before commencing on a single part of the work.

WELSH DISTRICT CONFERENCE NOTICE

SCHEDULED for Sunday, March 13th, Welsh District conference will be held at Miner's Hall, Merthyr Tydfil. In attendance will be President Richard R. Lyman of the European Mission, and meetings will commence at 11 a.m., 2.30 p.m. and 6.30 p.m.

The following week, Sunday March 20th, Nottingham District conference will be held at the Co-operative Hall, Clerkson Street, Mansfield.

From the Mission Field

Releases—

Elder Christian J. Draayer, who has laboured in London District, was honourably released Tuesday, March 1st, to return to his home in Clearfield, Utah.

Elder Russell B. Beard, who has laboured in Norwich and Sheffield Districts and on the Centennial Committee, was honourably released Thursday, March 3rd, to return to his home in Salt Lake City.

Elder William B. Hawkins, who has laboured in Birmingham and Bristol Districts and as supervising elder of the latter, was honourably released Thursday, March 3rd, to return to his home in LaGrande, Oregon.

Arrivals and Assignments—

Six new missionaries to labour in the British Mission arrived Wednesday, March 2nd, on the s.s. *Manhattan* and were assigned as follows:

Elders John A. Shaw (Ogden, Utah) and William Deland Wagstaff (Salt Lake City, Utah) Sheffield District; Elder Milton Day Garfield (Tremonton, Utah) Norwich District; Elder Ralph Jesse Griffin (Rexburg, Idaho) Birmingham District; Elder Walter Travis Stewart (Salt Lake City, Utah) Scottish District; and Elder Harold Grover Wheeler (Ogden, Utah) Nottingham District.



Left to right, front row: Elders Stewart, Griffin and Wheeler; back row: Elders Shaw, Wagstaff and Garfield.

Appointment—

Elder A. Ferron Forsgren was appointed supervising elder of Bristol District on Thursday, March 3rd.

Doings in the Districts—

IRISH—On Sunday, February 27th, Dublin Branch held its Primary conference. Speakers for the meeting, which was conducted by Primary District Supervisor Laura Dimler, were: Sisters Marie Waldram and Aloa Dixon, lady missionaries, and Elder Coe R. Larkin.

LEEDS—Bradford Branch M Men and Gleaner girls held their annual banquet Tuesday, February 22nd, in Bradford Branch Chapel. Sister Lily Summerson, Gleaner president, was hostess, while Brother Alan Jennings, Y.M.M.I.A. president, acted as host. Elder Donald L. Johnson was toastmaster, and Brother Thomas I. Watkins was master of ceremonies. Special guest for the affair was Bishop Henry M. Taggart, supervising elder. Following the dinner, games were enjoyed.

Bradford Branch Chapel was the scene of a benefit concert held Saturday, February 26th, given by members of Halifax Branch under the direction of Sisters Susie Nanny and Harriet Weaver. Funds from the benefit were contributed to the "Poor People's Dispensary for Sick Animals." Items on the programme were step-dancing and ballet-dancing.

The Green and Gold Ball of Halifax Branch M.I.A. was held recently in the Co-op Cafe Ball Room, Halifax. Brother Thomas I. Watkins of

Bradford Branch was master of ceremonies.

LIVERPOOL—A banquet was held Saturday, February 26th, by members of Preston Branch in the Preston Hall. The dinner was under the direction of Brother Parkin L. Cookman, who was assisted by Sisters Hannah Vickers, Ellen Nutter and Gertrude Corless.

Baptismal services were held in Burnley Branch Chapel on Sunday, February 13th, under the direction of Supervising Elder E. Max Phillips. The following from Preston Branch were baptized and confirmed: Elizabeth Foster, baptized by Elder Jack W. Brailsford and confirmed by Elder Burton S. Miller; and Harry Douglas Foster and Mary Healey, baptized by Elder Owen L. Brough and confirmed by Brother Willie Duckworth and Elder Roscoe G. Booth, respectively.

LONDON—On Tuesday, February 22nd, St. Albans Branch M.I.A. sponsored a banquet and social at the branch hall. Arrangements for the affair were carried out by Y.W. M.I.A. President Elsie Osborn and M Men President James Cunningham. Elder Max H. Duffin conducted the games during the evening.

St. Albans Branch was favoured with the presence of President Richard R. Lyman, Sunday, February 20th, when he and Elders Edmund M. Evans and Max H. Duffin were speakers for the evening service. On Sunday, February 27th, Elders Matthias F. Cowley, Glen H. Grimmitt and Arthur C. Porter were the evening speakers.

At the baptismal service held at Southwest London Chapel on Wednesday, February 16th, the following were baptized and confirmed: Adelaide Maud Powell, baptized by Elder Wilford A. Kowallis and confirmed by Elder Norman A. Jensen; Eileen Grace Mortimer Murza, baptized by Elder Brigham Young V and confirmed by Supervising Elder King E. Beagley; Beryl Gertrude Davies, baptized by Elder S. Bruce Hanks and confirmed by Elder Young; and Phyllis Ada Elizabeth Lewis, baptized by Elder Kowallis and confirmed by Elder Max H. Duffin.

M Men and Gleaner girls of North London Branch held their annual banquet Saturday, February 26th,

in the North London Chapel. Guests for the evening were: District President and Sister Andre K. Anastasiou, Sister Florence Malmberg, lady missionary, Sister Kitty Horner, Branch President George Poole, M Men President Arthur B. Willmott and Gleaner Girl President Edith Cunningham. Dancing concluded the evening.

MANCHESTER — Rochdale Branch Primary conference was held Sunday, February 27th. Talks were given by Sisters Eunice Turner, president of the Primary and Sarah Alsop, district supervisor; and Elders Benjamin H. Glade and Mark Hammond. A vocal solo by Sister Lillie Butterworth, a story by Sister Alice Waddington and a reading by Brother Walter Howarth were presented.

NORWICH—The Green and Gold Ball of Yarmouth Branch was held on Thursday, February 24th, in the appropriately decorated branch hall. During the evening Miss Hettie Mason was crowned queen by last year's queen, Sister Lillian Jackson. Refreshments were served by Sisters Ada Lewis and Violet M. Cole. Branch President Albert A. Cole was master of ceremonies.

Lowestoft Branch Green and Gold Ball was held Friday, February 18th, in Raglan Street Social Rooms. Miss Mabel Boar was crowned queen by Supervising Elder LeRoy B. Skousen. The queen's attendants were: Miss Rose Larter, Miss Joyce Sharpe and Sister Kathleen Turner. Elder Richard B. Mendenhall was master of ceremonies.

NOTTINGHAM — A Nottingham Branch Relief Society social was held Monday, February 21st, under the direction of Relief Society President Edith Robinson and Branch President Fred A. Horlacher.

Leicester Branch held its semi-annual Primary conference Sunday, February 20th. More than 80 people enjoyed the programme presented

by Primary children directed by Sister Elizabeth Welch and various departmental leaders.

SCOTTISH — Approximately 100 people attended the Glasgow Branch M.I.A. variety show Tuesday, February 22nd, in Glasgow Branch Hall. Travelling missionaries and local members united to present entertaining skits and musical numbers during the evening.

A farewell party in honour of Elder Richard S. Tanner was held on Friday, February 26th, at the home of Sister Jean Hamilton.

At baptismal services held Saturday, February 26th, at Govanhill Public Baths, the following were baptized and confirmed: Jean Milne Finlayson, baptized by Elder Hugh C. Brown and confirmed by Elder Jack Adamson; Jessie Sands Finlayson, baptized by Elder Brown and confirmed by Elder Phillip L. Richards; William Pentland Redpath, baptized by Elder Brown and confirmed by Elder William W. Winder; James Gemmell, baptized by Elder Richard S. Tanner and confirmed by Brother Karl Esplin; William Grant White, baptized by Elder Tanner and confirmed by Elder G. Dayton Hughes; and Robert White baptized by Elder Tanner and confirmed by Elder Wilmer A. Nicholls.

SHEFFIELD—On Saturday, February 26th, Sheffield Branch M.I.A. sponsored a barn social at the home of Sister Ethel Bailey. A supper was enjoyed by those present. Y.W. M.I.A. President Rose B. Bailey and Sister Lillian Clark, district Y.W. M.I.A. supervisor, were in charge of the party.

WELSH—Merthyr Tydfil Branch held an M.I.A. dance recently at Penyard Hall, Merthyr Tydfil. Refreshments served during the dance were under the supervision of Sisters Florence Pulman, Lorraine Griffiths, Bessie Jones and Nancy Shanklin.

DEATH

LOADS—Sister Elizabeth Loads, 90, a member of North Walsham Branch, died Thursday, February 17th. Funeral services directed by Branch President Alfred F. Wood-

house were conducted Monday, February 21st, at the Loads home. Burial took place at North Walsham cemetery. Elder Richard B. Mendenhall dedicated the grave.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
13, Wellington Street.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Trades Hall,
Scotch Street.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
*L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
66a, South Quay.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
22, Doggett Road,
Catford, S.E.6.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Chapel,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Str.
- North Walsham:**
Enquire:
32, Norwich Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Portsmouth:**
Pimco Hall,
Heidelberg Road,
Southsea.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
*Scott Rooms,
Boosebeck Road,
Skelton Green.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

*—6.00 p.m. †—7.00 p.m. §—6.15 p.m. †—2.30 p.m.

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